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assist the future historian of Louisiana, and to exhibit a true picture of its life. The papers on Customs and Dialect have already appeared in this Journal, or in the Transactions of the Modern Language Society, and therefore need not here be reviewed; it will be enough to point out that in this volume these papers may be found collected. But since folk-lore is related to folk-life, it may be allowed to glance at the French literature of Louisiana, as here described and illustrated. The examples given make the reader feel that French literature has suffered a great loss, in that the language has not been able, like the English, to establish across the sea a province politically independent; the supremacy of one great city, of Paris, which narrows modern French thought, and gives to French poetry a somewhat urban and artificial character, might then be counterpoised by the purity, simplicity, melancholy, and mysticism which are the natural product of contact with a wild nature. Judge by the lines of the Louisianian Mercier, expressive of homesickness:—

D'où vient donc cette voix qui me traverse l'âme,
Comme passe le soir la brise sur la lame;
Vague comme le son que soupire à longs traits,
La harpe éolienne au milieu des forêts?

The good father Adrian Roquette, in sincere if rude verse, mourned over the fall of the tree of the Chactas:—

C'était un arbre immense; arbre aux rameaux sans nombre,
Qui sur tout un desert projetait sa grande ombre.

Eh bien! cet arbre-roi, ce géant des forêts,
Cette arche, cette échelle aux infinis degrés,
Un homme aux muscles forts, un homme à rude tâche,
Suant des mois entiers, l'abattit de sa hache!
Il l'abattit enfin; et puis, s'assit content;
Car, dans l'arbre, il voyait quelques pièces d'argent!

But there is one tree, he adds, which the impious man cannot destroy; it is the tree of Golgotha.

How much reason have all Americans to join in the sigh and shame of the priest over the destruction of the forests, as well as the aboriginal antiquities of their country!

W. W. N.

NAGUALISM. A Study in Native American Folk-lore and History. By DANIEL G. BRINTON. Philadelphia. 1894. Pp. 63.

By Nagualism is meant the belief, religious custom, and sorcery of Indians in New Spain, as described by Spanish writers from the sixteenth to the eighteenth century, and still surviving in modified forms. The word Nagual was applied indifferently to the sorcerer himself, or to the familiar spirit from whom he was supposed derive his power, and with whose life he was so identified that the death of one involved the death of the other; in a general sense, Nagualism was used to include all magic or necromancy,

just as the word "medicine" is employed among our Indian tribes. Herrera, in 1530, affirms that the inhabitants of his province, Cerquin in Honduras, obtained their naguals through the medium of revelation in dreams, procured after proper rites and sacrifices. Dr. Brinton, however, shows that, according to the Spanish accounts, the character of the guardian genius was determined, in general, solely by the calendar; thus, according to Juan de Cordova (1678) in Oaxaca, among the Zapotecs, each day had its number and was named after some animal, as eagle, snake, etc.; every child then received as a surname the name and also the number of the day, and the particular animal identified with that day would be his own personal guardian spirit. Dr. Brinton considers the word as probably originally derived from the Zapotec tongue, the root element being "na," to know, and the term thus similar in force to the word Gnostic. By the aid of his nagual the initiated person believed himself capable of foretelling the future, curing disease, discovering hidden treasure, and in general of exercising all the powers attributed to magicians. By the Spaniards, the initiatory ceremonies, which are very imperfectly described, were regarded as forming a pact with the devil. It appears that a certain degree, at least, of organization existed among the followers of this cult; and Dr. Brinton shows it to have been in a considerable measure pre-Columbian, and a survival of the ancient faith. He is also of opinion that it must be regarded as a potent factor in the history of Spanish America. Thus, in 1713, the Tzentals of Chiapas revolted under the direction of an Indian girl — a sort of aboriginal Joan of Arc — known to Spaniards as Maria Candelaria, who is said to have had under her orders seventy thousand natives in Chiapas alone. A part of her purpose was the destruction, in every possible way, of Christianity, its rites and its followers.

Dr. Brinton regards Nagualism as an organized cult with regular rites and a system of theology. The ceremony of baptism by fire is mentioned, and in connection with this rite the custom of speaking of fire as the father and mother of all things. It is probable that collection of existing folk-lore would throw light, for there is no doubt that among the Indians of Central America the old usages continue to exist. Such information as is accessible is contained in the treatise of Dr. Brinton, who gives from a MS. the hitherto unprinted prayer of a shaman of Guatemala, used but half a century ago. The work of J. de la Serna gives invocations and symbolism (seventeenth century; reprinted in Madrid, 1892, under the editorship of Fuensanta del Valle). Dr. Brinton's valuable examination of a superstition hitherto imperfectly examined is provided with a good index, and embraces the whole literature of the subject.

W. W. N.

ANNOUNCEMENT OF A NEW REVIEW. — Prof. Frederick Starr, University of Chicago, Ill., announces a "new eclectic journal devoted to Folk-lore." It will contain eighty pages in each number, published quarterly. Each number is to contain: (1) "A portrait of some prominent worker in folk-lore," accompanied by a bibliographic sketch; (2) "a careful selection

of articles from the best foreign journals ; " (3) reviews ; (4) notes ; (5) bibliographic material. The announcement remarks : " The Review of Folk-Lore " will not *bid* for original articles, as it does not wish to interfere at all with other journals in the field. Still, in case serviceable material should be presented to it, it may from time to time print original contributions. The aim of the new journal, however, is to help — not to hinder — magazines already published. It is hoped that it may in reality be a means of bringing about greater unity of purpose and greater helpfulness, to workers now scattered and unacquainted." The price is two dollars ; if paid by private check, twenty-five cents to be added. The name is to be " Review of Folk-Lore."

NOTES ON PUBLICATIONS RECEIVED.

THE modern Jewish synagogue has preserved in its ceremonial the use of the horn called the shofar (" cornet " in the English version of the Bible), an instrument which forms the characteristic feature for the New Year's service.

The liturgical practice is examined by Mr. C. Adler, who also discusses the ancient history of the horn. Among his conclusions are, that the natural horn of an animal was the oldest wind instrument of inland peoples, that these horns were originally used as signals in time of danger, and that the antiquity of this use caused its employment for sacred purposes. In India the metallic descendant of the buffalo horn is employed in religious processions, and blown at night by watchmen. The article is illustrated.

In a discussion of the Roman practice of "*manus consortio*," and of a doubtful Homeric passage, Prof. F. D. Allen of Harvard University is led to exhibit the history of the " tug of war " in ancient jurisprudence. He observes : " ' *Faustrecht* ' is the oldest law, and the earliest administration of justice consisted simply in seeing fair play between combatants. The free fight gave way (with great saving of life and limb) to a regulated pulling ; the disputed object belonged to him who could pull it away from the other man. The pulling was then extended to contests about immovables and abstract questions, the victory being his who could pull his opponent over a scratch." After law had advanced, it was still considered necessary to go through the appearance of pulling, and this was embodied in the Roman usage of joining hands over the object in dispute, which eventually came to lose its significance of a real struggle, and passed into a legal form. The Greeks of the Homeric age, so Professor Allen suspects, used a rope when a movable object was not in dispute, and this custom, if the explanation is correct, is referred to by Homer, who says of two antagonists, disputing over the payment of a blood-fine, which the injured kinsman professes never to have received : " Both were anxious to seize the rope in the presence of the umpire," as the poet appears to say, if we understand the rendering indicated in Professor Allen's article. The writer gives illustrations from modern folk-lore, among these the Pali story of